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FAMILY CONFERENCE MEETING AT CATHOLIC UNIVERSITY

By Rev. Edgar Schmiedeler, O. S. B.

On March 19-20, the Catholic Conference on Family Life, now five and a half years of age, held a meeting at The Catholic University of America, Washington, D. C. The gathering was fittingly scheduled for the University since this is the institution's jubilee year. The School of Social Sciences of the University cooperated with the Conference in the preparation and execution of the program.

The opening date, March 19, the Feast of St. Joseph, was a particularly fitting occasion for a Catholic family program. It so happens, too, that it was the namesday of the Rector of the University, Monsignor Corrigan. There was a Pontifical Mass in the morning at the Shrine of the Immaculate Conception on the University grounds. In the afternoon there was a mass meeting in the large University auditorium.

A number of special sessions were held on Monday, March 20. These sessions were for such groups as parents, pastors, youths and teachers of courses on the family in Catholic colleges and universities.

Among these actively participating in the Conference meeting were the following: Dr. Henry C. Schumacher, President of the Conference; Monsignors Francis J. Haas and John A. Ryan, and Drs. Percy Robert, Ruth Reed, Felix Kirsch, O. M. Cap., and John M. Cooper, of the Catholic University faculty; Miss Clara Bradley, National Catholic Social Service School, Washington; Mrs. Mary Filser-Lohr, President, National Catholic Women's Union, New York, N. Y.; Miss Mary Callahan, St. Mary-of-the-Woods, Indiana; Miss Helen Toole, College of New Rochelle, New York; Mrs. Richard Purcell, Washington; Mrs. John S. Reilly, Rye, New York; Rev. Edward Conlon, S. J., Loyola University, Chicago; Rev. Bakewell Morrison, S. J., St. Louis University, St. Louis; Sister M. Rose Carmella, O. P., St. Mary's Convent, Gloucester, N. J.; Sister Marie de Sales, Mt. St. Joseph College, Philadelphia; Dr. Frank Cavanaugh, C. S. C., Notre Dame University; Sister Mildred Knoebber, O. S. B., Mt. St. Scholastica College, Atchison, Kansas; Rev. Gilbert Wolters, O. S. B., St. Benedict's College, Atchison; Miss Marguerite Reuss, Marquette University, Milwaukee; Dr. Francis J. Friedel, S. M., Dayton University, Dayton, Ohio; Miss Mary G. Hawks, Past President, and Miss Margaret Lynch, Assistant Executive Secretary of the National Council of Catholic Women; and the writer, founder of the Conference.

A number of organizations and institutions sponsored the Conference meeting. Among these are: The Conference of Clerics and Religious, Catholic University; The National Federation of Catholic College Students; Niagara University, Niagara, New York; Manhattanville College of the Sacred Heart, New York City; Dominican College of San Rafael, San Rafael, California; College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio; St. Benedict's College, Atchison, Kansas.

(Continued on inside of back cover)

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Church's Easter Message: "Peace Be To You"

By the Rev. M. J. Ahern, S. J.

"Peace be to you," was the salutation of the risen Christ, which He uttered, as St. John tells us, on his first appearance after His resurrection to the assembled disciples; and again when He appeared to them for the second time a week later. "Peace be to you." It is the sublime message of Easter. What does it mean?

The word "peace" was frequently on the lips of Our Lord and of His Apostles. The Gospels contain it as a form of salutation, as we find in Matthew 10, 12-13: "And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be unworthy, your peace shall return to you." In Luke 10, 5 we read: "Into whatsoever house you shall enter first say: Peace be to this house." We find "Peace be to you; it is I, fear not"; the salutation "Grace be to you and peace;" or the similar formula: "Grace, mercy and peace be to you," as the opening formula of most of the epistles of St. Paul and of St. Peter. It occurs also in the epistles of St. John, as well as in the Apocalypse.

Quoted By Our Lord

The formula was quoted by Our Lord and His Apostles from the Old Testament, as from Genesis 43, 23: "Peace be with you; fear not," or from Judges 6, 23 where the Lord said to Gedeon: "Peace be with thee: fear not, thou shalt not die."

Quite naturally, then, this greeting was preserved in the liturgy of the Church, and in the inscriptions found on tombs and in churches, as a memorial of Apostolic times. Like the "Dominus vobiscum—The Lord be with Thee," the words "Peace be to you" were first used by the bishop in welcoming the faithful at the beginning of the Mass, before the Collect, or Opening Prayer.

The form "Peace be to you" is used now by bishops and prelates only; while the "Dominus vobiscum," is used by priests in various parts of the Liturgy. "Peace be to you" is the prayer used in the Catholic liturgy at the "Kiss of Peace" during the celebration of Solemn High Mass. The word "Peace" is found in a variety of formulae in prayers and inscriptions for the dead, such as "Live in peace; May you rest in peace; May the Peace of Christ be with you; May your most sweet soul rest in Peace; Sleep the sleep of peace; May you be led into a place of refreshment, light and peace;" and many others.

Let us inquire briefly into the various meanings of the word "peace," that we may understand better the significance of the "Peace of Christ that surpasseth all understanding," the peace of Easter.

The general meaning of the word

is a state of tranquility, immune, or at least removed, from disquiet and perturbation of soul, a condition of felicity and security. Used in reference to the relations between nations or races it denotes an existence immune from war and strife, a state of publicly known and acknowledged international friendship.

In relations between individuals, peace signifies concord and friendship; if not the friendship of intimacy, at least that of mutual respect and tolerance. And in the soul of each individual peace designates tranquility of mind and heart, a secure confidence of the spirit, and an unperturbed and quiet conscience.

In Leviticus 26, 6 God promised His people as their reward for obedience to His law protection from hostile aggression and from the tumult of war: "I will give peace in your coasts; you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters." The angel Raphael soothed away the trouble and fear of Tobias and his son with the words: "Peace be to you, fear not." Occasionally the word peace means the temporal prosperity of the wicked, as in Psalm 72, 3, where the Hebrew word which is translated "pax" in the Latin Vulgate—pax means literally "peace" in English—is clearly from the context of the psalm to be taken as the false security of sinners; for in the nineteenth verse of the same psalm those who were prosperous are characterized in the following words: "How are they brought to desolation? they have suddenly ceased to be; they have perished by reason of their iniquity." Sometimes peace means bodily safety, as when David asked, as the Latin Vulgate has it: "Is there peace with the boy Absolom?" meaning, "Is the boy Absolum safe?"

In Hebrew the word peace was often used in inquiries regarding the state of health of a friend or relative, as when Jacob in Genesis asked regarding Laban: "Is he in health?" In Psalm 40, 10, David sings of "the man of my peace," meaning the man who enjoyed my familiar friendship. And in Job 9, 4, the great patriarch says of God: "He is wise in heart, and mighty in strength: who hath resisted him and had peace?"

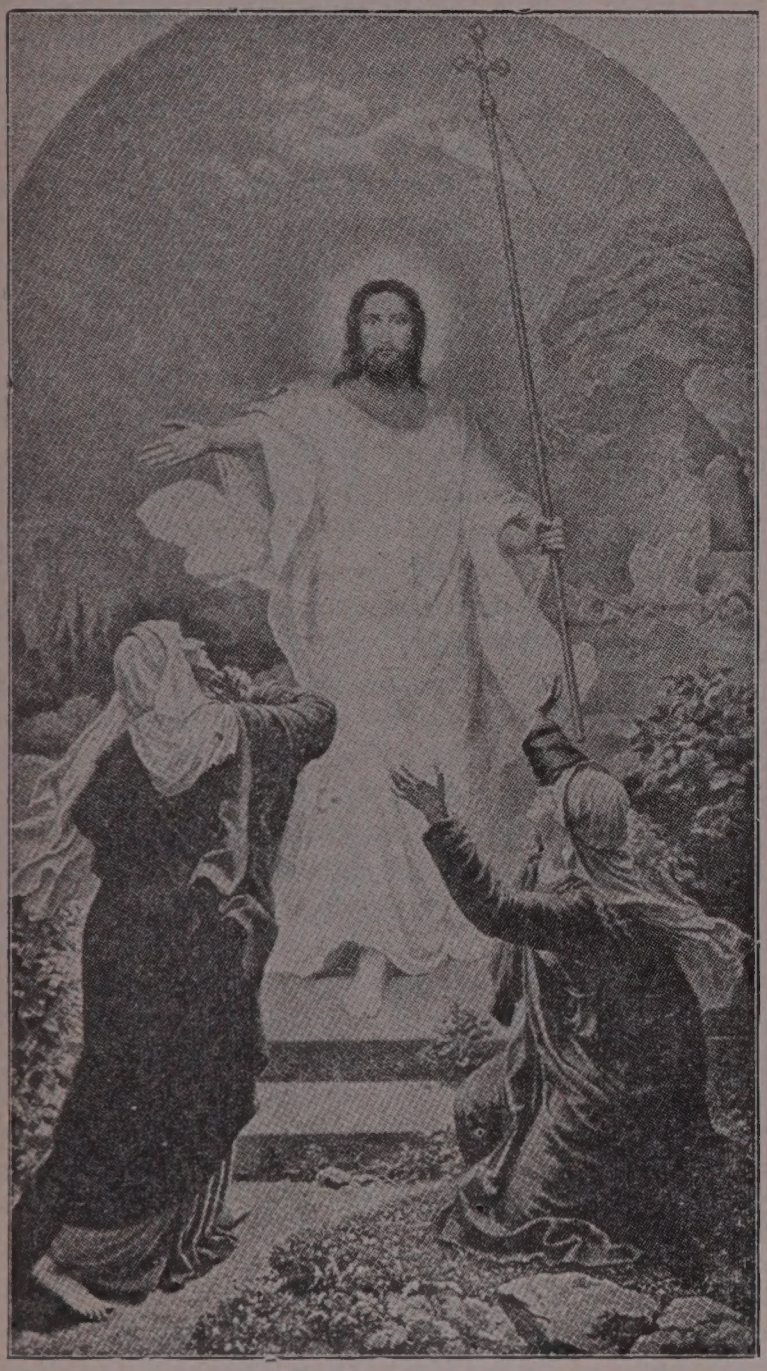
In Pronouncements Of Prophets

In the most solemn and emphatic pronouncements of the prophets the word "peace" was employed to express the bliss and salvation that was to dawn upon the world when the Messias should come to save His people.

What more fitting peace could be given to men? By original sin man was placed in a state of enmity with God. By this sin there had arisen the strife of the lower nature of man against the higher; the strife of which St. Paul spoke when he said: "I see another law in my members fighting against the law of my mind." Wars, and all their bloody progeny of hate and injustice among men, had come as a result of that sin.

Hence it was the supreme task of the Messias to erase and uproot all these hates and enmities, to heal the

wounds of humanity, to reconcile man with God, and man with man. Our Lord Himself declared that this was the task for which He came into the world. On the morning after he had fasted forty days and forty nights in the desert He came to the synagogue in Nazareth. Let St. Luke tell the rest of the story (Luke 4, 17-21):



The Resurrection of Christ Our Lord

"And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: 'The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite heart. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward! And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: This day is fulfilled this scripture in your ears."

This supreme peace which Christ came to give to the world was foreshadowed in the very first Messianic prophecy uttered to Eve, the mother of all the living, when God Himself

foretold that the head of the Serpent, by whose wiles and temptations sin came into the world, would be crushed by the seed of the woman. This seed was Christ the Messias. "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Genesis 3, 15).

Traced In Promise

This same notion of peace as the final victory over sin is to be traced in the promises of blessings that were to be showered on the whole of mankind in the seed of Abraham: "In Thee shall all the kindred of the earth be blest." (Gen. 12, 3). Indeed there are not wanting interpreters who see that the Messias as the sovereign who shall restore all the world in peace is foretold in the following verse of Genesis: "The sceptre shall not be taken away from Judah, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations." (Gen. 49, 10). And one may see a type of the Messias, who was to bring peace to the world, in Solomon the King when he was a friend of the Lord. Of Solomon was it said: "He shall build a house to my name, and I will establish the throne of his kingdom forever." (2 Kings 7, 13). It was said again of him: "He shall build a house to my name, and he shall be a son to me, and I will be a father to him: and I will establish the throne of his kingdom forever." (I Par. 22, 10).

Solomon said to himself: "Wherefore I purpose to build a temple in the name of the Lord my God, as the Lord spoke to David my Father saying: Thy son whom I will set upon the throne in thy place, he shall build a house in my name." (3 Kings, 5, 5). St. Paul speaking of the Messias refers to texts of the Old Testament, one of which I have just read to you, and says: "For to which of the angels hath he said at any time: Thou art my Son, today have I begotten thee? And again, I will be to him a Father, and he shall be unto me a son?" (Hebrews 1, 5).

Now it was of the Messias that Daniel said—the words ring with triumph of Easter—"Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished: and everlasting justice may be brought: and vision and prophecy may be fulfilled: and the saint of saints may be anointed." (Daniel 9, 24). Zacharias, using Jesus the son of Josedec as a type of Christ, says: "Yea, he shall build a temple to the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both." (Zacharias 6, 13). We recall, when we read these texts, that Christ said of the temple of His body: "Destroy this temple of God and in three days I shall build it up."

St. John notes that after Christ had risen from the dead, His disciples remembered that He had predicted His Resurrection. He had built up again the temple of His body; everlasting justice had been brought

by the Great High Priest who sat forever on the throne of God, and His counsel was a counsel of peace.

Hence it was completely in accord, not merely with the divine gift that was brought, but with the Messianic prophecies by which that gift was foretold, that the angel voices announced, as "glad tidings of great joy that shall be to all the people," no less a heavenly legacy than "Peace on earth to men of good will." Therefore was it that Christ greeted his loved ones. "Peace be to you." This was why Christ instructed the Apostles on their first Apostolic journey to bless the house of hospitality with "Peace be to you."

It was thus He benignantly dismissed the sinful woman, and Magdalen, and the woman who touched the hem of His garment: "Go in peace, thy faith hath made thee whole." (Mark 5, 34). With His words came peace of soul and health of body; it was not merely a prayer for divine comfort; it was divine largess of that comfort bestowed by the love of Christ.

It was this peace of which He spoke in that infinitely moving discourse which Christ delivered to His disciples after the Last Supper, which fills Chapters 14-17 of St. John's Gospel, when He said: "Peace I leave with you, my peace I give you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid." It was because they understood so well the lesson of peace which Christ taught, that the Apostles in their Epistles prayed for this peace upon those to whom they brought the glad tidings of the Gospel; as Peter did, and John in their epistles, and Paul to the Romans and the Corinthians.

Paul thus describes the fruit of justification: "Being justified, therefore by faith, let us have peace with God, through our Lord Jesus Christ." (Romans 5, 1). Peace is our reward of merit: "But glory and honor and peace to every one that worketh good." (Rom. 2, 10).

Nor did the Apostle of the Gentiles neglect to admonish us that, since God is the God of peace in all its aspects, not merely in the soul of man but in all man's relations to his fellows, so should man live in peace and friendship and concord with his neighbor, neighbor meaning here, of course, as in the second commandment, every other intelligent creature of God.

Thus, in the epistle to the Romans again, in this epistle which might well be called the "Epistle of Peace," Paul says: "Therefore, let us follow after the things that are of peace: and keep the things that are of edification one towards another." (Romans 14, 19). Paul insists in First Corinthians, 14, 33, we should be lovers of peace because God is not the God of dissension, but of peace: "For God is not the God of dissension but of peace: as also I teach in all the churches of the saints."

Passage In St. Paul

There is a particularly eloquent passage in Saint Paul's Epistle to the Ephesians, which might well serve as a constitution of international peace. It is Ephesians 2, 14-17: "For he is

our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh; making void the law of commandments contained in decrees; that he might take the two in himself into one new man, making peace: and might reconcile both to God in one body by the cross, killing the enmities in himself. And coming, he preached peace to you that were afar off, and peace to them that were nigh."

Many of you will, of course, remember the teaching of the Catholic Church regarding the "fruits of the Holy Ghost." These are enumerated in the Epistle of St. Paul to the Galatians, 5, 22: "But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." There are some writers, it is true, who would extend the term "Fruits of the Holy Ghost" to all the supernatural virtues, or rather to the acts of all these virtues, inasmuch as they are the results of the mysterious workings of the Holy Ghost in our souls by means of His grace.

But with St. Thomas the word "fruit" is ordinarily restricted to mean only those supernatural works that are done joyfully and with peace of soul; he says: "Every virtuous act which man performs with pleasure is a fruit."

To quote a recent Catholic writer: "The name 'fruit' suggests the spiritual joy which accompanies the exercise of a good work, and also the fact that it is the issue of the growth of the divine seed of grace in the virtuous work of the man who receives the grace. There is much discussion among the Fathers and theologians of the Church regarding the exact significance of the words of St. Paul, but the best opinion seems to be that the fruits are the issue of the human spirit, divinized by grace, and that they impart to the soul the delightful savour of the performance of good works." (T. E. Flynn: The Supernatural Virtues: P. 94).

It was of this peace that Paul spoke in the passage from his Epistle to the Phillippians (4, 7) when he prayed that "the peace of God which surpasseth all understanding, keep your hearts and minds in Jesus Christ." This, also, is the peace of the blessed dear ones who have gone before us with the sign of Faith. It is of these triumphant dead that Wisdom speaks (Wisdom 3, 2-3): "In the sight of the unwise they seemed to die: and their departure was taken for misery; and their going away for utter destruction; but they are in peace." Isaias said of them: "The just perisheth and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from the face of evil. Let peace come, let him rest in his bed, that hath walked in his uprightness." (Is. 57, 1-2). And once more Paul's description of them is a paen of inspired praise: "But glory and honor and peace to every one that worketh good, to the Jew first and to the Greek." (Romans 2, 10).

And so when Christ greeted the

Apostles on the first Easter morn, as He greets us today with "Peace be with you," He is not meerly asking it for us, He is offering us, the inestimable gift of perfect joy of both body and soul, in both time and eternity. As I had the privilege of telling you on another Easter:

"The joy of Easter fills the human heart as does no other joy. For the Resurrection of Christ is the pledge of our resurrection; it is the triumph of faith over sin and death; it is the vindication of Jesus Christ over all the powers of hell that would close heaven to mankind; it is the divine assurance that the most persistent desire of the human soul, the desire to possess God for all eternity, shall be fulfilled if we only want to do our part in its fulfilling. The Resurrection is the guerdon that all the injustices of men shall be one day made up by the equity of the all-just, the all-infinite God. It is God's solemn promise that all our loving desires for complete happiness in Him shall be fulfilled eternally; and that all the loved ones who have gone before us with the sign of faith will enjoy with us the beatific vision forever. Because of the hope inspired by the Resurrection, we can bear for Christ's sake the sufferings of this vale of tears, for as we pray three times daily in the Angelus, "We may by His Passion and Cross be brought to the glory of the Resurrection. Through Christ Our Lord. Amen."

An Ancient Hymn

Let me conclude by quoting a very old hymn—it dates from the eleventh century—which is filled with the spirit of Christ's Easter peace:

Alleluia, song of sweetness,
Voice of joy that cannot die;
Alleluia is the anthem
Ever dear to choirs on high;
In the house of God abiding,
Thus they sing eternally.

Alleluia, thou resoundest,
True Jerusalem and free;
Alleluia, joyful mother,
All thy children sing with thee;
But by Babylon's sad waters
Mourning exiles now are we.

Alleluia cannot always
Be our song while here below;
Alleluia our transgressions
Make us for a while forego;
For the solemn time is coming
When our tears for sin must flow.

Therefore in our hymns we pray Thee,
Grant us, Blessed Trinity,
At the last to keep thine Easter
In our Home beyond the sky.
There to Thee forever singing
Alleluia joyfully. Amen.

The Sunday school tea was nearly over, so the good lady in charge of it went up to one particularly mischievous boy and said: "Here's a few cakes left, Peter, haven't you got room for them?"

"No," he replied, "I'm full up."

"Haven't you got room for them in your pockets?" she asked in her most motherly voice.

"No," he replied, "they're full up, too."

THREE MINUTES' REFLECTION

HOW TO PREPARE FOR MARRIAGE

How should Catholics prepare for marriage?" asked the professor of catechism. "By the Sacrament of Extreme Unction," answered the wise little girl. That is the proximate preparation. Few of you need proximate preparation while in school, but every student who expects to marry needs to be concerned about the remote preparation. The following suggestions under this head are intended to be helpful:

1. If possible, keep your head. Insanity and blindness are natural concomitants of love; but, if possible, keep your head.

2. Lead a clean life. That is always possible. The great aids to it are: (a) Clean ideals, the Blessed Virgin for womanhood, St. Joseph for manhood; (b) Clean companionship, dictated by decent self-respect; (c) The private vow of chastity, made with your confessor's permission; (d) Ardent attachment to the Sacraments and prayer.

3. Learn frugality. The girl who has to be won by expensive presents is not worth winning. Let her love you for yourself. If you spoil her now you will have to pay the bills later on. Early marriage is nearly always to be preferred (this does not mean the freshman year), as it brings accommodation of character during the pliable years; and frugality is usually essential to early marriage.

4. Seek counsel. Your parents may be pretty dumb in your eyes, but they know heaps more than you do about marriage. And the priest knows plenty about what wrecks marriage. Those who don't consult him before marriage are most likely to do so after it is too late.

5. Never confuse either infatuation or lust with love. Love implies reverence. A girl who does not command your respect is not worthy of you. Your own self-respect demands that you shun such company; and if you are lacking in self-respect, you are doomed to learn by bitter experience that lust is a usurer who sucks blood even to the grave.

6. Try out her cooking. What is the favorite topic of conversation at school? **Food**, without a doubt. It outdistances athletics, religion, philosophy, girls, everything. It is the great interest that engineers have in common with the rest of mankind. She may never have to soil her hands with dishwater; but if she doesn't, you will. There'll come a time! Don't wait until after marriage to domesticate her. If she doesn't know how to run a home you won't have a home.

"Catholics Marry Catholics"

An alumnus whose son was a member of a recent graduating class, gave the following advice in the Alumni Survey:

"Advise Catholic boys to marry Catholic girls. I am a convert. I married a Baptist who gave me all the rights over my children. She never interfered in my religion, and always reminded me of my Communion Sunday. She became a wonderful Catholic and is a wonderful woman. But with all my good luck along this line I say, 'Catholics marry Catholics.' In the past twenty years I have seen too many cases where good Catholics married good Protestants and now neither has any religion."

In general, the testimony of the alumni who have contracted mixed marriages is that difference in religion makes for unhappiness in marriage. In the Alumni Survey of 1931, for instance. you will find that only two of the graduates who had married non-Catholic wives were giving full Catholic education to their children (out of 28 cases reported), while 244 (out of 281) of the families with Catholic mothers were enjoying this privilege. Heed the advice on marriage by the married alumni: the weight of the testimony of those who have married non-Catholics is against mixed marriage.

Bear in mind also that the majority of failures in mixed marriages may be charged to the laxity of the Catholic party to the marriage. God only knows how many non-Catholic partners to a mixed marriage have been deterred from entering the Church by the laxity, the inconsistency, of a Catholic mate; how many non-Catholics have failed to keep their promise to rear the children as Catholics because they saw no fruits of religion in the Catholic spouse! And the man who rejects the advice of the Church in this matter is usually lax in his religion.—Notre Dame Bulletin.

Social Disease As An Obstacle To Marriage

By Rev. Francis J. Connell, C.SS.R., D.D.

The public health agencies of the United States are now engaged in an active and extensive campaign against social, or venereal, diseases, the most common of which are syphilis and gonorrhea. The efforts of the federal and state officials engaged in this hygienic movement are most praiseworthy and merit the cooperation of every loyal citizen, for the bodily and mental harm which these diseases inflict on their unhappy victims and on their offspring is indeed appalling. Moreover, according to recent statistics, millions of persons throughout the United States are afflicted by one or other of these ailments. The news-magazine *Time*, in the issue for October 31, 1938, asserted that one out of every ten persons in our country contracts syphilis at some time in his life.

One of the measures adopted in recent years to combat social diseases is eugenic legislation—that is, the enactment of state laws forbidding any one suffering from a disease of this nature to contract marriage. More than half the states of the Union have already passed such laws, and pressure is being brought to bear on the legislatures of the other states to follow the same procedure. The manner in which the eugenic law operates is generally this: Before a couple may apply for a marriage license they must be examined by an accredited physician, and they will be given a license only if they present his certificate attesting that they are free from venereal disease. They must marry within a stated period after receiving the license; otherwise a new certificate and a new license are required before they are allowed to contract marriage. A couple who would marry without a certificate of health or a license would be liable to punishment, as would also be a clergyman or civil official who would perform the marriage ceremony for such a couple. However, in most states a marriage of this kind would be recognized as valid—that is, as a real marriage—although a civil court would probably annul it quite readily if it were subsequently proved that one of the parties was afflicted with a social disease unknown to the other. In a few states the marriage of a person having such a disease is even regarded as null and void by the civil law, at least if the partner has not been informed of the presence of the disease.

These legislative measures have been widely commended, and among those who have praised them publicly as effective and prudent enactments have been not a few Catholics. Doubtless too, many of the legislators who voted for them were members of the Catholic Church. These are regretable facts, for those who approve of

such laws or cooperate in the enacting of them are taking a stand—albeit in most cases unconsciously—against an important Catholic principle.

The Catholic Church teaches that whenever two baptized persons contract a valid marriage they receive the sacrament of Matrimony. It is to be noted that we say *baptized persons*, and not simply *Catholics*, for no matter to what denomination the parties may belong, their marriage is a sacrament. The reason is that Christ has raised to the dignity of a sacrament every *Christian* marriage —that is, every marriage between two baptized persons—so that whether they realize it or not, such persons by the very act of contracting marriage mutually give and receive the sacrament of Matrimony.

Moreover, the sacrament is not something *superadded* to the natural matrimonial contract; it is *identical* with it. Now the Catholic Church has received from Christ the authority to legislate for the administration of the sacraments, and the right to determine what conditions are required on the part of those who receive them. Consequently, the Church possesses authority over all that pertains to the contractual features of the marriage of two baptized persons as well as over all that pertains to its sacramental aspect—since the contract *is* the sacrament. When the Church decrees that under certain circumstances a marriage of baptized persons is null and void—in other words, is in reality no marriage contract at all—she is said to establish a *diriment impediment*. Such is the law of the Church forbidding the marriage of a couple related to each other within the third degree of consanguinity, or blood relationship. When the Church decrees that some circumstance forbids a person to marry but does not render the marriage contract null and void, she is said to establish a *prohibitive impediment*. Such is the Church's law forbidding a person with a simple vow of chastity to wed.

From this same principle—namely, that when two baptized persons marry their marriage contract is a sacrament—it follows that the state possesses no authority to lay down conditions for the validity or lawfulness of such a marriage. For civil authorities have no jurisdiction over the sacraments; that is the exclusive prerogative of the Church. It is just as much a usurpation of the Church's rights when the state attempts to determine the requirements for the marriage of two baptized persons as it would be if the state passed a law prescribing the ceremonies to be observed in the administration of Baptism.

When a baptized person marries one who has never received Baptism, their marriage is not a sacrament for the latter, since a person must be baptized before he can receive any other sacrament. Most probably, it is not a sacrament for the baptized person either. However, if all the conditions for a true marriage are present, it is a *sacred* contract, and from this standpoint it is subject to the authority of the Church, at least in all that relates to the baptized party,

since the Church has jurisdiction over the sacred affairs of baptized persons.

The state may indeed legislate concerning the *merely civil effects* of the marriages of its citizens, such as the inheritance due to a widow, and this too even in the case of a marriage between two baptized persons. The state may also prescribe conditions for the validity and lawfulness of marriages in which both parties are unbaptized. Indeed, according to some Catholic theologians, the state may establish impediments, both diriment and prohibitive, for an unbaptized person marrying one who is baptized. According to other theologians, however, such a marriage is entirely under the jurisdiction of the Church. But, at any rate, to repeat the most important point, only the Church, and not the state, can determine the conditions necessary for the validity and the lawfulness of the marriage of two baptized persons.

From these principles it follows that the civil laws which forbid marriage because of the presence of a social disease in one or both of the parties are not binding in the case of a couple both of whom are baptized persons, since God Himself has committed to the Catholic Church alone the right to establish impediments for such a marriage. Accordingly, since the civil legislators make no distinction between baptized and unbaptized, but intend to extend their laws to all citizens, such laws are unjust. Hence, Catholics should not favor or praise the type of legislation we are discussing. In order to avoid legal penalties, they must indeed obey the eugenic ordinance where it has been passed, but in states where it has not yet been enacted, they would do well to use their influence to prevent it.

In addition to the argument based on the sacramental dignity of marriage—an argument which would ordinarily appeal only to a Catholic—there are reasons against the passing of a eugenic measure which carry weight with persons of any denomination. Such a law undoubtedly diminishes the number of marriages to a notable degree. In New York City during the six months preceding the date when the eugenic law went into effect (July 1, 1938) 40,436 marriage licenses were issued; during the six months following that date the number dropped to 25,285 *(New York Herald-Tribune,* Jan. 13, 1939). Surely it is not desirable from the standpoint of public morality for a great number of couples to be compelled to remain single, when normally they would be married. Furthermore, this is another of the laws which the rich can easily evade, either by going to another state or country where the law is not in force, or by obtaining a certificate of health through bribery—means which are closed to the poor.

Commenting on a eugenic law which is still pending in the Province of Vancouver, Canada, Archbishop Duke of Vancouver recently made these sound comments: "Experience has taught that regulations of this kind do not prevent illicit unions, nor do they deter people from entering the married state. If they did have

an effect, it would be to increase the number living in sin. People would go elsewhere for marriage where no such law existed. The rich would find a way to overcome and the poor would have to suffer the hardship of it. It is our viewpoint that the evil attempted to be corrected is not one amenable to legislative order."

It might be asked if there is not a higher law than that of the state or even that of the Church which forbids one suffering from a social disease to enter the marital state. We refer to the law of God. For, it could be argued, since these diseases are so contagious, it would be a grave violation of charity and of justice for one afflicted with such a disease to expose the other party to serious physical danger. Moreover, it could be added, it would seem to be sinful to bring into the world children who would very probably be defective in body and perhaps also in mind.

To this Catholic moralists answer that it would be a mortal sin against God's precepts of charity and of justice if a diseased person entered marriage without informing the healthy party of his or her condition. (However, even in this case the marriage would be valid, since the couple enter it "for better or worse".) But if the well partner knows that the other is diseased and nevertheless is willing to contract marriage, there seems to be no law of God to the contrary, especially if there are grave reasons for the advisibility of the marriage, such as the probability of sin if it is postponed. Disease, even of the most revolting character, is not so great an evil as mortal sin; nor is it so grave a misfortune that many children should be born defective as that God should be offended by a single sin of impurity. It is true, a person afflicted with a social disease is urgently recommended to defer marriage until he is cured, even though the partner is willing to enter wedlock with full knowledge of the dangers it entails. But this is something quite different from declaring that such a marriage is *forbidden* by the law of God, and the Church, the authorized interpreter of God's law in all that pertains to marriage, has never made such a declaration.

From the same principles we can conclude that married persons are generally allowed the use of their conjugal rights when one of them is afflicted with a venereal disease, provided the other is aware of this circumstance and there is a good reason to justify their having intercourse. Such a reason would be particularly the grave danger that one of the couple may commit sin unless furnished with the legitimate satisfaction that marriage provides. The healthy partner is not indeed *obliged* to accede to the desires of the other; but he or she will often perform a praiseworthy action by doing so if the sin of incontinence is thereby avoided.

From this brief presentation of the Catholic attitude toward the social diseases as a bar to marriage it is evident that there is a wide difference between the Church's way of looking at this question and the way in which

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Speaking Of Handshakes

Now that the American Bishops are out after indecency in print as vigorously as they were against indecency on the screen a few years ago, you're right in the middle.

On your right stands the bishop. From his neck is suspended the Cross of Christ. You remember the Cross of Christ, eh? On that gibbet you were made clean. Never forget it.

To your left is a fancy-dressed man, pompous, impressive, well-to-do, quite respectable looking. Yes, yes, of course. It is Mr. Henricus Appleberry-Smutpublisher, II. He doesn't give a tinker's damn about the Cross of Christ or what's good for you.

The more respectable of the Appleberry-Smutpublisher family are just out for money. They do not think particularly about cause and effect. Their only concern is money. They put out the swanky, good-looking magazines, big covers, bright colors, all that.

The less respectable part of the Appleberry-Smutpublisher clan are, strangely, less interested in money than in corrupting the morals of youth and satisfying the fading passions of adult degenerates. Their magazines are usually printed on the cheapest paper. The pages are yellowish, not from age but because of the stench.

This campaign is going to be waged against both ends of the Appleberry - Smutpublisher family. To the respectable group an appeal to reason and Christian conscience will be made. They will be told how decent people feel about this affair, how good mothers are praying for a change of heart in the Appleberry-Smutpublishers, praying that their lust for money will cease to fire the lust of decent American youth.

Tactics of a different sort will be used against the un-self-respecting Smutberries. For them, it seems, nothing less than the ax will do.

Talk the Thing Over

Suppose for the moment you are your Mother and Dad. You have kids the same number and age as yourself and your brothers and sisters. You learn that the high-school kids (your younger brothers and sisters) drop into the corner drugstore after school for "pop." They pick up QUAG-MIRE and SQUINT at the magazine rack. They learn all the dirty jokes and draw all the filthy pictures and then talk about them on the way home. But with washed lips they sit at the supper table. They are pretty sharp. They know whom to keep the jokes from . . . Some, after the first few falls into graver sin, see what has led them on and give up the "hot" magazine. Other some don't. Suppose the "other some don't" are your kids, your flesh and blood? You're perfectly willing to let them keep on getting the trash? You think just as kindly of the clerk in the corner drugstore for spoiling your kids?

You're yourselves again, college men. You too have a habit of dropping into the corner drugstore. Some

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Youth Judges The Modern Home

By Sister Cecilia, O. S. B.

On a Saturday morning in January about seven hundred Ciscans,* Catholic Actionists from the high schools, colleges, and universities of Chicagoland, sat in an auditorium theatre with wrapt attention. And the object of this interest? Not a Hollywood production nor any drama whose exotic content would waft them away to that dream world where the drab realities of life are immersed in oblivion. On the contrary, these students were indulging in a variation of the poet's words when he prayed that some Power might give us the gift of seeing ourselves as others see us. Only in this instance the "Power" was one of their own number, a college girl, whose skit, awarded first place in an inter-school contest, held up the mirror enabling each one to become, as it were, an outside spectator of his own home. In this way he might measure for himself the Christian spirit that there held sway. For the underlying theme was the all-important question: "How Christian is the modern family?"

The play depicts an up-to-date middle-class family affluent enough to afford a maid. This circumstance enables the Mother to spend her afternoons at bridge clubs, where she has picked up enough meaty morsels of gossip to regale and contaminate her young daughter's mind while they await Dad's late return from the office. The young son, who alights from his out-of-home attractions just long enough for refueling, employs the interim in cultivating the mutual antagonism between himself and his sister. Such a diversion, however, does not serve to distract the young lady from the heart-breaking task of trying to wheedel a new formal for the next prom, in order to "keep up with the Joneses." At length Father arrives, his mind rendered dyspeptic with business; and the four sit down to a thoroughly uncongenial dinner table.

Though this scene is probably a concentrated dose of the virus infecting the modern family, no such indictment was made by the student body during the discussion that followed. On the contrary, in the Bulletin for the week one young writer thus gave notice of the skit: "The magnifying glass is to be turned on that most important of units, the family, the Christian family. An intensive study is to be made of the individuals in that family, the young son and daughter—in other words, dear Ciscans, of you and me. What does the light reveal?"

According to the general discussion from the floor, this is what the light revealed. As another student expressed it: "This skit shows the home of a

* Cisca is an acrostic name representing "Chicago Inter-Student Catholic Action."

modern family, *supposedly* Christian, but *decidedly* not so in thought, word or action." Then to be more specific, everyone agreed that selfishness reigned supreme in that house, where each person was so sealed up in the sphere of his own interests that he could not emerge to share anyone else's joys or troubles. That conversation even in one's own home is an art was suggested by another youth, who thought that even Dad's business worries and Mother's trivialities really merited a listener. One speaker, who remarked that "each member of the family seemed to foster his own concept of life by furthering his own exclusive desires," elicited from another the sententious observation: "Love and cheerfulness in a home don't just come; they have to be *worked* for." Though there had been no "buck passing" in the attempt to fix the blame on parents, this timely comment did bring home more forcibly to the young people assembled that cheer and good humor in the family circle are, first and foremost, *their* responsibility. One individual even went so far as to suggest the following definite program for "re-Christianizing" the modern home.

1. "Stop quarrelling.
2. Fifty per cent of everybody's interest must go to making home a home.
3. Cultivate Catholic friends by preference.
4. Help Dad by realizing that money does not grow on bushes."

But so far, all of this discussion, practical and definite as it was, still fell short of the basic Christian ideal for the Catholic family. Yet the writer of the winning skit had mentioned the matter for purposes of contrast. Whether prompted by deep insight or a happy stroke of realism, she had managed something of a climax through the maid's clumsily knocking to the floor a picture not yet re-hung after housecleaning. When the family had risen in consternation at the damage, the Mother, turning over the mutiliated frame, read in a tone of surprise as over something long forgotten: "Christ is the Head of our house, the Unseen Guest at every meal, the silent Listener of every conversation." Ironically the curtain closes on this manifest self-indictment. For a stunned silence was the only possible reply.

In the ensuing discussion, however, one student observed: "Christ was not in that family: there was no grace before or after dinner." Moreover, pictures of sacred subjects, holy-water fonts, or even an altar do not Christianize the home if they are looked upon just as works of art or used for mere lip service after the spirit they should have fostered has long been exiled. And what if this banishment was effected by the bringing in of pornographic "literature" or of friends, whose talk is the equivalent of such reading matter?

At length one speaker, a high school boy, went straight to the crux of the whole matter when he said: "The family under Christ is a sacred thing. There is an inherent nobility there that ought to arouse our deepest appreciation." True, this is but a faint and imperfect echo in modern

phraseology of St. Paul's letter to the Ephesians, where he asserts that Christian marriage is a lovely miniature of the sublimest and holiest union possible—that between Christ and His mystical body, the Church. In calling it a "great sacrament," the Apostle means that God has deigned to paint for us in colors of flesh and blood—of the things even our senses can comprehend—the mystery which has ever baffled human understanding. How could we, blinded creatures of a fallen race, ever grasp the gigantic truth that the Word of God has wedded our mortal nature, deigning to ask from us, as it were, the gift of a human body and bestowing on us in return the largess of His divinity? As Eve was formed from the side of the sleeping Adam, so the Church, Christ's Bride, was born from the water and blood that issued from His wounded heart. Henceforth she can live only by His life continually imparted to her, while He has consented to limit the completeness of His whole being to her co-operation in furnishing and sanctifying the living human cells whereby He attains His fulness of growth.

Thus it is with man and wife. For God Himself has told us that they are "two in one flesh," a living picture of Christ and His mystical body. Christ is the Head, so the husband is the head of this new creature, both by reason of a natural fitness and the supernatural fulfillment of God's appointment. But, just as anyone cares solicitously for his whole physical frame, just as Christ cherishes His mystical body even to the shedding of His Blood, so the husband has herein both a human and a divine pattern for his behavior. Moreover, a body ruled by a head that is heedless of the heart's promptings, would be inhuman, a monstrosity. Not such is this new being of husband and wife. True to its divine prototype, it will be ruled by a happy balance of power: the head will be ever responsive to the promptings of the womanly heart; while the latter will submit in reasonable subordination to the head. For, after all, a rational being is ruled primarily by the head rather than the heart.

The question immediately arises: "How preserve the remembrance of this sublime ideal in a world thoroughly infected with easy divorce, birth-control propaganda, immoral advertisements, and newspapers wantonly publicizing family scandals and free love? How can anyone keep his home disinfected from all this contaminating influence?" The answer is that God's providence has provided ample means to preserve a transcendently Christian home life even in a pagan world. For the sacrament of matrimony is embedded ritually and reasonably in the Eucharistic Sacrifice.

Not without deep design has the Church ordained that the wedding ceremony normally take place during a Nuptial Mass. She has never thought of Christian wedlock apart from the Holy Sacrifice, which is the self-immolating worship of Christ and His Bride, the mystical body. Marriage also is a sacrifice, since both contracting parties surrender a

certain amount of freedom to merge their two lives into one. Where, therefore, could this oblation more fittingly be made than at Mass? Together with the priest they may offer the golden chalice filled, as it were, with the blood of their souls mingled with Christ's Blood shed for them. There the bride and groom lay upon the altar, with the Host to be consecrated, their glad acceptance of all the troubles and sufferings inevitable to their common life, together with all the griefs and cares which the responsibility of parenthood may bring. Then, when the priest speaks the words of Consecration over these offerings made visible under forms of bread and wine, their oblation of pain and hardship is changed into the redeeming Body and Blood of the Savior. Wondrous pledge of strength and courage for life's future!

But even that is not enough to sate God's thirst for giving to those who have taken upon themselves the tremendous responsibility of co-creatorship. To ratify His acceptance of their holocaust and to unite the offerers more intimately with Himself, and consequently with each other, Christ feeds them with His own life-giving Flesh in the Eucharist. Communion (union - with - one-another) thus becomes the fire which welds these two souls together by making them one with and in Christ. Truly those who use such means to cement their family spirit have the Savior's own prayer for surety: "That they may be one as thou, Father, in me and I in thee . . . that they may be one in us."

SOCIAL DISEASE AS AN OBSTACLE TO MARRIAGE

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the modern world regards it. The world—to which our modern legislation is conforming itself—looks only to the temporal welfare of married persons, and aims at raising a generation of healthy citizens, regardless of spiritual considerations. Marriage, in the eyes of the modern world, is little more than the mating of two animals. But the Catholic Church keeps ever before its eyes the sacred character of matrimony as a symbol of the union between Christ and His Church, and its spiritual effects, particularly the procreation of offspring, not only for time but also for eternity. Very opportune indeed are the words of the late Pontiff, Pope Pius XI, in his Encyclical on Christian Marriage. "There are somewho, oversolicitous for the cause of eugenics, not only give salutary counsel for more certainly procuring the strength and the health of the future child—which indeed is not contrary to right reason—but put eugenics before aims of a higher order, and by public authority wish to prevent from marrying all those who, even though naturally fit for marriage they consider, according to the norms and conjectures of their investigations, would through hereditary transmission bring forth defective offspring . . . Those who act in this way are at fault in losing sight of the fact that the family is more sacred than the state, and that men are begotten, not for the earth and for time, but for heaven and eternity".

IS YOUR QUESTION ANSWERED HERE?

Send your questions to the editor of The Catholic Family Monthly, Huntington, Indiana

What is the difference between the terms consubstantial and transubstantial?

The word consubstantial means "of the same substance." This word is used to express the divinity of Christ, the Second Person of the Blessed Trinity. It signifies that the Second Person possesses the very same Divine Nature which the Father possesses.

Transubstantiation means the change of one substance into another substance. It is used to express the change which takes place at the Consecration of the Mass when the substance of bread and wine are changed into the substance of Our Lord's Body and Blood.

(1) My friend says that no church but the Catholic honors the Mother of God. But I hold that the High Church of England and other churches honor her. Which is correct? (2) Was there an English pope when Henry VIII reformed the Church of England? (3) Is there any part of the Constitution of the United States which prohibits the election of a Catholic to the Presidency?

(1) The veneration of the Mother of God is happily not confined to the Catholic Church. Both Greek Churches, the Uniat and Schismatic, together with many of those who belong to what is called the Anglo-Catholic Church are devoted to the Blessed Virgin, and honor her as the Mother of God.

(2) Clement VII, an Italian, was pope when Henry VIII repudiated his authority and had himself declared lay pope of the church in England. Paul III, an Italian, was Clement's successor. It was he who pronounced the sentence of excommunication against Henry. We presume that you did not intend to joke when you said "reform the Church of England."

(3) Article II is framed in such a manner that even a Catholic, if elected, may become President of the United States.

Is the society called "Machabees" condemned by the Church?

If it is true that the ritual, legend, and ceremonial of the Machabees are to a great extent the outcome of suggestions from leading members of older Masonic lodges, there is sufficient reason to consider them forbidden to Catholics under the general law against the Masonic sect and other societies of the same character. Prominent spokesmen of American Masonry have stated plainly that its great work is to fight the Catholic Church to a finish. The Catholics who join the Masons or other societies affiliated with them, or controlled by them, or actuated by the same prin-

ciples, renounce membership in their own Church. Even those secret societies which do not plot against the Catholic Church are forbidden to Catholics, if they have an oath which obliges the members to obey absolutely all and any orders of the head of the society, or if they have religious ceremonies and a creed or principles of religion which practically makes them a religious sect.

Must Catholics hold that the first three chapters of Genesis are historical? Must every word and phrase in them be taken in their strict sense?

These questions were answered in 1909 by a decree of the Biblical Commission. It declared that these chapters contain real history. Catholics must hold the literal, historical sense when there is mention of the creation of all things by God, the peculiar creation of man, the formation of the first woman from the first man, the unity of the human race. The first chapter is a popular not a scientific account. We may depart from the strict sense of the words used, when it is evident that they are used metaphorically or anthropomorphically; if reason or necessity compels us to abandon the strict sense.

Please tell me what great indulgence is granted for saying a third part of the Rosary before the Blessed Sacrament?

By a decree of Pope Pius XI, dated September 4, 1927, a plenary indulgence is granted to all the faithful who recite at least five decades of the Rosary before the Blessed Sacrament exposed for veneration or reserved in the tabernacle, provided they comply with the other conditions of going to confession and receiving Holy Communion. Theologians agree that it is necessary for the gaining of the indulgence, to meditate on the mysteries of the Rosary. The Apostolic Letters by which the indulgence was granted speak of a "devout recitation." The definition of the devotion of the Holy Rosary given by Pope Leo XIII includes besides the recitation of the Our Father and ten Hail Marys for each decade the devout meditation on the mystery of salvation mentioned in each decade. The Holy Rosary does not consist merely in the recitation of a definite number of Our Fathers and Hail Marys but in the meditation on each of the mysteries. This meditation may be made before the recitation of the prayers or while the prayers are being said.

What is meant by limbo? What proof is there that such a place existed?

The word "hell" in the Apostles Creed did not mean the hell of the damned as Calvin taught, but the place in which men who died in the grace of God before the coming of Christ dwelt until heaven was opened to them on Ascension Day. Our Lord called it Abraham's Bosom (Luke XVI. 23), and it is mentioned by St. Paul and St. Peter. "The way into the holies (heaven) was not yet made manifest, whilst the former tabernacle (the Old Testament) was still standing". (Heb. IX. 8) "In which also coming He preached to those spirits that were in prison" (I Pet. III. 19).

The Church Choir

By Mary Costelloe

"Resurrexit sicut dixit!"

Soon you will be hearing the joyful words. Easter Sunday, bright and glad, will be here, and gone will be these days of fasting and fretting about winter's lagging spirits. Somehow, with the world still gray and brown, Easter seems far away; the first saintly fervor about Lent is cooling, and we are inclined to wish that Wednesday would return to its normal place on the menu—and soon it will.

Then you may be sorry.

You ask, "Sorry?"

You may have fulfilled your obligations of this season most dutifully, you may have attended the parish devotions most faithfully, you may have spent a few extra minutes each day visiting Our Lord. "Sorry?" You think that you are ahead, that you have done your bit. Yes, sorry. And to be sorry on the glorious day one should be happy, would indeed be a plight.

When the choir bursts into its "Alleluia! Alleluia!" are you going to hear the angels singing? You should, for church music is essentially prayer expressed in song. The music must pray, and the prayer must sing. The music and the prayer should be one. With that "alleluia!" will you be praying with the choir? You should be, and you may be if you bestir yourself these last weeks of Lent.

Church music is most perfectly expressed in the Gregorian chant. Liturgy, that is, the public rite of the Church, took its present form under Pope Gregory. Under him, too, chant began as an art, and therefore has derived its name from him. The chant, as we have said, is prayer in song, a declaration of the text, the musical expression of liturgy in which as Catholics we should take part. Indeed, two popes, Pius X and Pius XI, have considered the proper form of music to be used in the celebration of the liturgy, so important that they have each written an encyclical on the subject. Pope Pius X says in his encyclical: "The more closely a composition for the Church approaches in movement, inspiration and savor, the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple."

But the average parishioner is not concerned with such things as choirs. Certainly, occasionally he goes to High Mass on Sundays, but too often is distracted by the music that should be helping him to "lift his heart and mind to God." That this music does not help him may be his own fault, in so far as he is able to contribute something to better that music to fulfill its purpose and he is not doing so.

Perhaps the parish choir is already well-organized. Certain members have been singing in it for years, and while they have not a monopoly, they are well assured of their position. However, if tactfully approached, no

doubt they would gladly cooperate with the following suggestions.

During the few weeks that remain before Easter Sunday, two nights a week might be put to very good use. You protest that you know nothing of *chant*. Maybe you have heard it and don't like it. You say that you not only cannot read music, but that you know nothing about it. But there is one hope if you are honest—you will not say that you cannot sing. You like to sing—everyone does. To follow a melody is not difficult, for few people are tone deaf. True, you may have to practice, and the little high school girl who volunteers to help with the accompaniment may patiently have to go over and over and over the "Patrem omnipotentem", but you will learn it. And you will enjoy it. Two nights a week, let us say, Tuesday and Friday, for an hour and a half, beginning promptly and quitting promptly, will bring wonderful results; wonderful in the sense that you did not know that you and the people next door and all the sizes and ages of people who come to the sing-fest could produce such music.

Now the one helpful thing about chant is this: you need to learn the tune only. The music is what we call unisonous music; that means only one line of melody. The words are not repeated, for that would defeat the ideal of simplicity of expression that is essential.

We should begin study of chant with a Mass that is most related to music with which we are familiar. Such a Mass is the *Missa de Angelis*. Since knowledge of a subject helps our understanding and appreciation of it, a study of the music and history of the chant would be to our advantage. Before the choir practice each evening a short five or ten minute talk on the chant, supplemented by recordings which demonstrate the style of singing, might be made by a music student or teacher, or by someone who had some technical background. Later, various members of the choir might make reports. The recordings are helpful in two ways: they give the correct style for the singing, and set a model to be imitated. With the music acting as a tuning-up agent, the evening should start enthusiastically.

This program may sound ambitious for these last weeks of Lent. Who would want to sing? Many, indeed, most of your friends like to gather around a piano and sing. Some evening, after having asked them about a song-fest, which, though it may be a little unusual, will have the attraction of a social gathering, invite them to your home. Don't, in the interests of success, forget the choir. From there, the tune is yours—familiar songs, hymns, and then into the general idea of a new kind of music. The very fact that this type of music is new to your parish may be appealing, for then there will be no comparison. The challenge is yours.

Chant does not require that each singer have a fine voice. One blended tone, quietly sung by children, young people, men and women, should sound as one voice. No solo ability is needed or wanted, for the priest is properly the only soloist.

Everyone loves to sing. And what better way to sing than in a choir? And what better time to start than in this season when one works particularly to improve himself? And what better goal than to have the joy at Eastertide of being able to sing one's own "Allelulia!"

AN EASTER THOUGHT

Rev. Wilfred G. Hurley, C. S. P.

"I am the Resurrection and the Life."

Have you ever really grasped this basic truth of life?

God is the very essence of infinite Love and Knowledge.

The word "Infinite" means "without bounds or limits."

Even mathematically, "Infinite" means that "it can not be limited by any number."

Do you see what this means to you?

That no matter how many share in God's knowledge and love, each individual remains the object of ALL of God's knowledge and love.

In other words, the truth of all truths, that God knows you and loves you as though you were the only one in all creation!

God and you alone! As though no one else, or nothing else, existed.

And that is why what you think, and what you say, and what you do, matters so tremendously to God!

That is why your evil thoughts, and words, and actions, are so truly terrible to Him.

And why your good thoughts, and words, and deeds, are so utterly dear to Him.

And there is no loop-hole to all this.

Because God is what He is!

It is no pious, ultra-holy thought. It is simple, eternal truth.

Furthermore, the crushing beauty of it, that it need not have been.

But rather God willed it thus. To love you so.

And the overwhelming length, the breadth, and depth of His love! That He freely chose to love you in this manner.

He and you alone . . . Nothing else matters. . . in all the universe.

Is there another truth so important as all this?

It is the basis of all living!

No home is complete without children. Children are the living masterpieces of God and therefore they deserve more care and their homes better protection than the paintings and sculptures in our magnificently endowed museums. Children are the chains of love, that make for permanent homes. What a delight to be greeted with a round of cheering smiles and loving caresses morning, noon and night; and when a full day's work is done to go back home to wife and kiddies, to peace and contentment, to love and devotion, sincere and true! The world with its wealth, its glamor, its frivolities cannot begin to satisfy the human heart, as does the noble affection between father, mother and children. Stay, stay at home, my heart and rest; "homekeeping hearts are happiest," says Longfellow.—Rev. Francis J. Epstein.

Five College Students Act As Godmothers

By Mother Bernice, O. S. B.

On an afternoon in December, a baptismal ceremony was performed at the Church of the Blessed Sacrament in New Rochelle, N. Y. It was a ceremony possessed of a number of distinguishing features. There was not just one baby—there were five; ranging in age from three months to six years. Sponsors for the little colored children were five students from the College of New Rochelle, who, in becoming their Godmothers, assumed responsibility for the religious lives and well-being of the children.

Dressed in their caps and gowns, the girls formed a semi-circle with their charges around the baptismal font: Elizabeth Quilter holding the youngest of the quintet, Thomas LaVar; Elizabeth Noone with five-year old Elizabeth LaVar; Araceli Riera and little Barbara LaVar; Kathryn MacDonagh and year old Eleanor Washington; and Mary Conry with six-year old Dorothea Washington.

Performing five baptisms simultaneously is no small feat, but the Reverend James Walsh did it with seeming ease. The children reacted variously. Baby Thomas slept throughout—even the water failed to arouse him. Little Elizabeth never took her eyes from Father Walsh, and remained raptly attentive throughout. Barbara presented some difficulties, as she was more interested in the rest of the church, and had to be brought back hurriedly at the crucial points. She also gave vent to the loudest protests when the water was poured on her head. The other three were extremely good—solemnly ate the salt placed upon their lips, and eagerly submitted to the anointing oil. Those who made no outspoken comment on the water assumed an air of either injured dignity or surprise.

The black academic robes of the Godmothers were in strong contrast to the baby pinks and blues worn by their new Godchildren. And the simple dignity of the ceremony was further enhanced because one could feel that these five young women knew and understood the importance and the responsibility of the roles they were assuming. Present at the baptism were the Mothers of the children: Mrs. Thomas LaVar and Mrs. Dudley Washington, and a number of New Rochelle students.

"Well. how's your courtship progressing? Have your girl's people sort of accepted you as one of the family yet?"

"Oh, absolutely, definitely. Last night, for instance, well, you should have heard the telling-off her mother gave me for using the guest towel."

Education for Marriage for Youths and Their Parents

By Ellen Miller

By now we have grown quite accustomed to the idea that girls need some education for the home responsibilities they will probably have to assume. Jokes about the young wife's efforts have become too real to be very funny. Young wives and mothers all over the country are asking for help. What is more important, however, is the fact that young boys and girls, realizing that one day they will have these responsibilities to meet, are demanding the specific information and training which will enable them to avoid some of the mistakes they see others making in the complicated and serious business of seeking a mate, and assuming the responsibilities of marriage and parenthood.

Many studies have been carried on with high school boys and girls in an attempt to discover the problems they are meeting, which without help they feel unable to solve. One such study which is very typical is a list of questions from a little over 100 high school boys and girls. The boys and girls were asked to write anonymously any questions they wanted to have discussed in class. More than 800 questions were turned in and of these almost a quarter, or about 200, were requests for help in solving some problem relating to courtship, marriage, or family life. Some of them are very simple and not at all what might be expected from this supposedly very sophisticated generation. The questions range all the way from, "What makes girls so expensive?" "Where can you go to dance?" and "Is it all right to kiss your boy friend good-night?" to much more significant ones such as, "Why can't I talk to my parents about things I can talk to other people about?" or "How much must a man earn before he can marry?" There is not much difference in the kind of questions one gets from different groups of high school boys and girls. Generally they deal with three big problems; first, with understanding of themselves and their own growth and development; second, with their relationships within their own families—here, "Why do my parents not trust me?" "Why must I tell them everyplace I go?" "Why are they continually warning me about life outside?"; third, with the whole problem of meeting and selecting a mate, and of marriage and parenthood. These questions are so universally asked by youth that it is safe to assume that if the members of any group are not asking these questions, it is either because they are not maturing—are being kept as children—or because they do not feel free to ask. There may be a very few who do not need to ask because they have some satisfactory source of information. It is fairly safe to assume

that such fortunate children are few and far between. I can never forget the high school senior boy who asked in class why he could not talk to his mother and father about marriage. "I don't need to ask them for information," he said, "I know all I want to know because when I have a question I go down to the engine house and ask the firemen. I just want to talk to them." I never knew that boy's parents but always thought of the shock that statement would have been to them.

Let us not assume that if we get no questions it is because boys and girls have none. There are many sources of information, many agencies in any community that set standards. Children do get answers, but what and from whom?

From the above it is evident:

1. Youth needs and wants every specific help in solving life's problems.

2. Many, if not most, parents are not giving or are not able to give this help.

3. Some other agency must accept responsibility for helping youths and their parents if we are not willing to allow the streets, the movies, the radio, and the undirected press to do the job.

No other agency is so much concerned about the welfare of the family as is the Catholic Church. It stands almost alone in upholding the sanctity of the family. It is not enough, however, to set standards. Girls are not born knowing how to be good mothers any more than boys are born knowing how to be good husbands and how to become good companions to their own sons. No other job is more complicated than that of homemaking, involving as it does the application of all kinds of scientific information to problems of health, sanitation, household mechanics, money management, consumer buying; utilizing all the arts in enriching family life, and being in itself the most important art of all arts, the art of blending and combining all these other factors to produce an orderly home and a happy family. This is no mean task, and it is no unworthy thing to deliberately and consciously build the skills, attitudes and abilities in our youth which will enable them to perform this task with some measure of success.

Many of us are unwilling or afraid to give time for this in schools. We think that because an earlier generation did a good job, and they had learned in their own homes, that this generation should do the same. Surely, it isn't necessary to do more than casually to suggest the differences in the way families live now, to show this is impractical. The number of influences hammering away at the Catholic ideal; conflicting standards presented everywhere, even by our nearest neighbors and friends; young people spending much time out of the home, in school or at work; work seldom having any relation to family living; smaller sized families; lack of close relationships between families —all these things diminish opportunities to learn and reveal the need for further education. Then there is the demand on the part of young people.

married and single, which is constantly becoming more insistent.

What matters is that youth find the answers to their problems. There are many educational forces in every community, the newspaper, casual conversations, magazines, pseudo-science, the movies, and radio. Without any interpretation these forces do educate. But how?

The doubt of the wholesomeness of that education makes it doubly important that the Church, the school, and the home join in support of one another, not merely to talk about how important this need is, but to work out methods of amply and fully combating these forces with a joint program in which each agency may take its part.

This should be especially easy in the Catholic Church because of the common purpose which unites the three. Catholic schools are now in a position to become leaders in a field of education which is attracting the attention of educators the world over. We can and should demonstrate a method of uniting our forces to fortify family life. It doesn't matter who takes the initiative, whether it be clergy, teachers, or parents, but it does matter that they work together because each has a special contribution to make. The Church sets the standards, provides the motivating force and gives the courage and strength to carry on. The school gives specific experiences, basic knowledge, develops skills and abilities, and helps to interpret and apply facts to the solution of everyday problems. The home is the place where family life is lived; there problems arise, theories are tested, and experiences are multiplied. Perhaps most important of all is that the home life is colored deeply with feelings of love, happiness, and satisfaction—or their reverse.

How can these agencies — the Church, the school, and the home—be brought together? Perhaps through the Church societies, through the Parent-Teachers Association meetings, or parents' discussion groups. No matter how it is begun, priest, teacher, and parents, and if possible some of the youths themselves, should participate in planning and carrying out the program.

The first step in forming the program is to discover the needs. What are the problems of youth? What help do they know they need? Have they *all* an opportunity to meet Catholic young people? Do they have interesting things to do together? Do they really know how to act—and why? Are there some who need special help? What are the problems of their parents? Do the children stay out too late at night? Are they unable to help at home because of too much homework? Do parents know where their children are? Do they know what they are thinking? Are there community problems, such as pool halls or beer parlors that need attention? What is the delinquency rate in the parish—and why? What is the health situation? Can young people out of school find jobs—if not, why? Can they marry? Do they marry in the Church? When they marry what are their problems? Do they know how to manage money? How to cook

the meat and care for the baby? Are the husbands able and willing to accept the limitations on their personal life which family living requires? These are some questions which might be a starting point.

Following the first question. What are the needs? comes the second question, What can we do?

If getting the job done remains the important thing, it doesn't matter who does which part. It does matter, however, that all children are reached. Practically, then, certain tasks will be delegated to the school. Among them may be setting up situations in which young people may have experience, such as special classes, organized discussion groups, practice for both boys and girls in carring for young children, younger children or infants. Why not let the older ones take the primary children to Mass, to lunch, or home from school? Why not help care for preschool children or babies in the orphanages? Or why not help plan recreation for younger children on the playground or in the neighborhood? Parents and boys and girls together may discuss common problems.

Parents may help the school to plan and serve lunches, sponsor school parties, actually help put on plays and not make at home only a costume for one's own child. Parents may even open their homes for laboratories, teaching groups of boys and girls special skills, giving them more opportunities and responsibilities in their own homes, or even working with the children and the school in solving individual home problems, such as how to get the greatest value from the good dollar. Obviously homes may provide the practical knowledge while schools may help through teaching what to buy to meet such needs as nutrition, clothing, etc.

There have been many attempts to bring about close cooperation between home and school but seldom has there been an effort to help the homes make the contribution they alone are able to make. Parents are educators and it is the function of the school to aid them in order that they may do their work effectively. It is also the place of the school to accept from the homes the guidance and help the schools sorely need in order that together we may help our youth to grow into intelligent and successful men and women.

"Are you good at waiting at table, Mary?" asked the mistress of the new maid she was engaging.

"Indeed, yes, ma'am," replied the girl. "I was the youngest of twelve at home, and was always served last."

"A cigar," said the tobacconist, "is like a play. If it is a bad one, no amount of puffing will make it draw; and if it is a good one, all your friends will ask for a box."

"If you continue in My Word, you shall be My disciples indeed. And you shall know the truth, and the truth shall make you free." St. John 8:31.

Children's Corner

ST. COLMAN AND HIS PETS

By Mary Costelloe

"Why, Brother, do you let that fly bother you so much?"

The man who had been reading the big book looked up.

"But he isn't bothering me," he said, watching the fly walk along a line of lettering. "Stand there, little brother," he told the fly, and the little creature stood at the end of the line. "Indeed, he stands watch while I work elsewhere."

The man who had asked the question looked around the small cell. There was very little to notice in that room. Evidently he who lived there needed little to live with. There was no bed, no dresser, no carpet; no chair, no curtains, no pictures.

"It seems to be," he said, "that you have small comfort without letting yourself be pestered by a fly."

The man who had been reading the book stood up. "Mark him," he said, and put his fingertip on the back of the fly. "He will stay there until we return."

The two then went out into the garden; returning sometime later, the astonished guest saw the fly still at the end of the line where he had been told to stay!

The man whom the fly had obeyed so well was Saint Colman. He lived in Ireland many years ago.

Now Saint Colman was a very holy man, and he thought he could best serve God if he had nothing of this world's goods to which he might attach any love. So his cell was even barer than other monks' cells. He prayed much, in the day and in the night, long hours at a time. Naturally he would get very tired. He had promised God that he would take very little sleep, but sometimes when it was early morning, even he found staying awake difficult.

One morning, long before daybreak, when it was time to get up, he turned over for a short nap. But he did not get to nap long, for a sharp pricking at his ear awakened him. Turning over quickly, he saw just above his shoulder a little mouse. "Blessing on you, little fellow!" he said to the mouse. "I thank you for awakening me to my prayers." The mouse wriggled his whiskers. "Won't you stay, mouse, and keep me on time?" The mouse squeaked, ran over to a corner, and sat there.

And the next night he nibbled again, after the Saint had turned over for another nap. Never there-

after while that mouse was there did Saint Colman over sleep.

Shortly after these two had become companions of the good man, a young rooster appeared at the doorway one morning, nodding most cheerily to the monk.

"Good morning," said the Saint, "and how are you?"

The cock, although it was past his accustomed time for crowing, answered with a fine song.

The monk looked at him. "Would you like to stay with us?" he asked. The rooster did not answer, but stayed the rest of the day, strutting up and down. Next morning Saint Colman was aroused by the cock's awakening call. Every morning after that, the Saint was told when it was time to get up.

And so the good man lived with his three little friends.

God sent a cross to this saintly man who had been so comforted and helped with his fly, his mouse, and his cock. In the course of time the three little creatures died, and Colman was left desolate. Not only was there no one to mark the place when he left his book, or no one to remind him that he had no time for an extra bit of sleep, or no one to call him in the morning; but no pleasant friendliness to comfort him such as the three pets had given him.

He wrote of his loss to a friend, Saint Columba, who was far from his home at the time. St. Columba replied with a kind letter, and yet seemed to wonder that a man who had renounced great and high things, should have set his heart on such small things.

"Be not sad, Brother," said a familiar voice. The Saint, who had been reading Saint Columba's letter, looked up. There was his friend who had asked about the fly's pestering Colman, and who now was smiling with understanding.

"Maybe they are helping the angels now!"

ST. BENNO AND THE FROG

St. Benno would often walk about the fields in meditation and prayer.

He was a Saint, but he was also a human being, and so he sometimes was not a little distracted by what went on about him. Now this distressed him very much. He wanted to think about God as best he could without anything interfering.

It so happened that one night he went out along a certain marsh where he thought all would be quiet, but out of the marsh suddenly came a loud croaking. A certain talkative frog was in the slimy waters, and he was talking very loudly. St. Benno was sorely tried. Here he was, fixed for praying, and a noisy frog was hindering that. So St. Benno, being a wise man, remembered that in a book by Pliny—which he had read just recently—on a certain island named Seraphus all the frogs were mute. And, remembering, too, that the Seraphim are in heaven, he bethought himself that he would speak to the frog, and yet not be too unkind about it.

(Continued on page 32)

MARRIAGE and FAMILY BRIEFS

By Mary Costelloe

'Mercy Killing' Would Block the Progress of Science

"Legalizing euthanasia would seriously discourage the advance of Science against incurable diseases," declares a statement of the Catholic College Press Association, protesting against attempts to permit "mercy killing" under the law.

The statement primarily condemns the practice of euthanasia as murder and "whether by public or private agents" as "an assumption of power over human life that pertains to God alone." The statement contends that "the State has the duty to preserve and protect the life and the health of its every citizen," and that it "has no authority whatever to license murder, authorizing private agents to inflict death upon the suffering, willing or unwilling to die."

The Catholic College Press Association voices the opinion of Catholic college students on contemporary events for American newspapers. Eighteen colleges, representing 18,000 students have signed the statement on euthanasia.

Catholic Action in U. S. Praised by German Cardinal

Christian education of youth and the promotion of real family life are the two activities he would urge Catholics to emphasize, His Eminence Adolph Cardinal Bertram, Archbishop of Breslau, Germany, declared in an interview granted the N. C. W. C. News Service following his arrival for the Conclave which elected Pope Pius XII.

The German cardinals were received very warmly everywhere, especially His Eminence Theodore Cardinal Innitzer, Archbishop of Vienna, who has suffered so much at the hands of Nazis in recent months.

Asked if he had any message he would like to send to American Catholics, Cardinal Bertram said:

"I would urge American Catholics especially to provide their children with a Christian education, to begin early and to concentrate on it. I would urge them to begin then to instill in youth an appreciation of the necessity for a real family life. Insist on it, because with the deterioration of family life both Church and State suffer terribly.

"I have great admiration for American Catholic Action. Let the American Catholics continue their good work, and let them thank God they have the liberty which allows them to continue unhampered."

Postal Solicitations of Divorce Clients Exposed

Lawyers in New York City have lately been receiving what amount to letters of solicitation, telling them with what facility their clients may obtain divorces under the new Florida law.

These letters make their appearance at a time when a flood of Mexican divorce literature previously received by local attorneys has dwindled and virtually stopped, presumably because of complaints to the Post Office Department and adverse decisions when Mexican divorces were tested in New York State courts.

A member of the Florida bar calls at-

tention not only to the relaxation of residence requirements in Florida (reduced from two years to 90 days), but also the climate, ocean bathing, sports, and reasonableness of hotel and travel charges. Continuous residence is not essential, and in uncontested cases a final decree can be obtained in a week. There are at least nine grounds for divorce, including "violent and ungovernable temper," "habitual intemperance," mental or physical cruelty. The court has jurisdiction to pass on the custody of children, alimony, maintenance, division of property, etc.

Housing Lack Blamed for Drop in Weddings

Lack of houses in Dundee, England, is the cause of a record drop in the number of marriages in the Cathedral parish there, according to Rev. J. Nally.

He says married couples have often no alternative to going into furnished lodgings, an expensive strategy which places a millstone round their necks at the outset of their lives.

Five Sisters, Nuns, Attend Parents' Wedding Jubilee

Five sisters, all of them members of religious Orders, attended the fiftieth wedding anniversary of their parents, Mr. and Mrs. Joseph Kerkes, of Ironwood, Michigan.

The daughters are Sisters M. Columban, of Indiana Harbor; M. Borgia, of Whiting, Ind.; M. Benetia and M. Ferdinand, of Chicago; and M. Deborah, of Milwaukee. The Kerkes are also the parents of three sons.

Pastoral on Marriage Condemns Sterilization

The German Hierarchy has issued a Joint Pastoral on the Sacrament of Marriage, in which it is stressed that marriage is not a private contract but a Sacrament, above the caprices of the human will.

In the supernatural order, the Pastoral states, marriage comes within the jurisdiction of the Church and the civil power has authority only in respect to the civil duties of the contracting parties and not as to the marriage itself. The Church, it continues, must teach mankind the obligations of marriage and the Catholic principles of marriage are set forth in the Papal Encyclical *Casti Connubii,* which also emphasizes the fact that the Church, through these principles, assures the permanence of the State and recognizes, in her conception of marriage, that the general welfare has precedence over the individual welfare.

As to Nazi legislation regarding the pre-nuptial certificate and sterilization, the Pastoral declares:

"The pre-nuptial inquiry, to which the new German legislation attaches such importance, should be considered with particular attention. Health, if not the essential factor in so grave a task, is nevertheless a very important element. The Church recognizes the care that the State takes to assure a sound offspring and admits preventive measures so long as they remain honest and licit. But the viewpoint of the Church on the matter of sterilization is well known to the faithful; therefore, it is not necessary to dwell upon this point."

The Pastoral further emphasizes that the purely civil marriage does not constitute a legitimate bond in the eyes of the Church.

Leaflets for Parents

The Paulist Press is publishing a series of leaflets for parents, to aid in the religious training of their children. Among the topics treated in them are: How to teach children to pray. How to control tantrums. How to teach obedience, truthfulness, purity. How to discover practical ways of teaching children to love God. How to teach religion through pictures. How to tell religious stories. How to teach the life and ways of Christ in the family. How to teach

about saints. How to follow the liturgical year at home in a way attractive to children. How to control use of radio in the home. How to supervise movie-going. How to co-operate with Church and school. How to select good books.

The aims of the leaflets are: to stress constantly the importance of the home to the child; to teach the necessity of creating a supernatural atmosphere in the home; to impress upon parents the necessity for regular prayer, attendance at Mass, the reception of the Sacraments; to give practical instruction in home pedagogy—to cite the experience of wise parents in training their children to practice fundamental virtues like obedience, purity, truthfulness; to tie up the home life with the liturgical season; to introduce various plans and devices which help to impress children—such things as a family altar, holy pictures, religious dramas, games, books, songs, hymns; to suggest each month two or three books suitable for the age indicated; to suggest each month one virtue for parents to practice themselves.

Needless to add, this is all in harmony with the aims of the Catholic Conference on Family Life which has always placed special emphasis on this phase of child training.

ST. BENNO AND THE FROG

(Continued from page 29)

So he bade the frog be a Seraphim. The frog must have been wise, for he was quiet from then on.

But a little farther on the walk St. Benno remembered something else he had read: "O ye whales and all that move in the waters, bless ye the Lord, O all ye beasts and cattle, bless ye the Lord."

He then thought that perhaps the singing of the frogs might be more agreeable to God than would be his own praying, so he turned back, and commanded them to praise God in their own fashion.

They responded quickly: and soon the air was loud with their croaking.

SPEAKING OF HANDSHAKES

(Continued from page 13)

of you, thank God a minority, buy the swankier sort of filth, the kind that costs two-bits a throw or half a buck. Okay. Then you write the *Bulletin* notes on its narrow mind. You make distinctions about how the pledge should be worded (if pledge at all there should be). "No, doggone it, I'll promise not to buy, borrow or sell the trash, but I'll keep on buying at . . . the corner store. And no priest will tell me different."

Well, you're right there. No priest is planning to tell you anything. But he will offer you some proper suggestions on whom to shake hands with—your bishop or Mr. Appleberry and the corner druggists. Think it over this weekend and get some ideas.—*Notre Dame Bulletin.*

A tourist at breakfast at the picturesque inn asked the proprietor: "Is it true that the Duke of Wellington once stayed at this inn?"

"Quite true," replied the proprietor. "He slept in the very room you had last night, and, what is more, he used the very same bed."

"Ah," said the tourist, "now I know why he was called the Iron Duke."

(Continued from inside of front cover)

The program presented a large variety of topics for discussion: The Association of the Holy Family; Maternity Guilds; The Catholic P. T. A.; Courses on the Family; Preparation for Marriage; The Family in Pastoral Theology; Family Budgeting; Home Economics; Housing; various phases of Child Care and Training. One meeting for young people consisted of a symposium of topics selected from the Encyclical of Pius XI on *Christian Marriage.*

The Catholic Conference on Family Life was established April 5, 1933, at a meeting in Chicago. The care and active leadership of the organization has always been vested in teachers of courses on marriage and the family in Catholic educational institutions, and leaders in various Catholic agencies and organizations.

Perhaps more than anything else has the Conference placed emphasis upon parent education, or upon child care and training, particularly religious training in the home. However, its program has been wider than this. It has sought to promote any and all activities that gave promise of fostering a better and more wholesome family life. Its main aims have from the beginning been stated as follows:

1. Studying and disseminating the principles of Christian marriage, particularly as set forth in the Encyclical of Pope Pius XI on Marriage.
2. Developing and disseminating a popular and an advanced literature on the Family and on Parent Education.
3. Fostering the establishment of the Association of the Holy Family.
4. Promoting a Catholic Parent Education movement that emphasizes all the various phases of child training within the home.
5. Holding an annual national conference and also regional conferences and institutes as circumstances may prompt and permit.
6. Encouraging the formation of Maternity Guilds.
7. Fostering the development of Study Clubs dealing with Family topics.
8. Cooperating with other Catholic agencies and organizations both at home and abroad in their praiseworthy efforts in behalf of the home.
9. Encouraging the development of Catholic leadership in this field, particularly by urging that due provision be made in our higher schools for courses on Christian Marriage and the Family, and on Parent Education, and by the encouragement of voluntary Study Clubs in our educational institutions.
10. Fostering the development of an interest on the part of Catholic young people outside the school system in Family study through such media as sodalities or other young people's organizations.

The National headquarters of the Conference is at 1312 Massachusetts Ave., N. W., Wash., D. C.

Conference's Honorary Vice-President Succumbs

Mrs. John B. Schmiedeler, honorary Vice-President of the Catholic Conference on Family Life since her sixtieth wedding anniversary, celebrated in 1937, passed to her eternal reward on February 11 at her home in Kansas City, Kansas. She is survived by her husband, also an honorary Vice-President of the Conference, by eight children, two of them religious, and by twenty-nine grandchildren and one great grandchild. Mrs. Schmiedeler was the mother of seventeen children.

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